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Sometimes the Pots are taken up all dry, and so sometimes prove best; sometimes again they are taken up wet. Whether this ariseth from the Vapors coming from below, or the moisture that is squeezed out by the weight of the Pots, we cannot discern.

This we observe, That the Plates that cover the Pots, yield better and thicker Flakes, than do the Rolls within. And the outsides, next to the Planks, bigger and better than the insides, next to the Rolls, and the Spirits that first arise out of the Vinegar.

We therefore question much, Whether the strongest bodied Vinegar, or the quickest and sharpest, be the most effectual?

The Accidents to the Workmen are,

Immediate pain in the Stomack, with exceeding Contorsions in the Guts, and Costiveness that yields not to Catharticks, hardly to often repeated Clysters: best to Lenitives, Oil of *Olives*, or Strong new Wort. It brings them also to acute Fevers, and great Asthma's or Shortness of Breath. And these we find effected principally by the Mineral Steams in the casting of the Plates of Lead, and by the Dust of the Flakes. Also by the Steams coming from out of the Heaps, when the Pots are taking up.

Next, a *Vertigo*, or dizziness in the Head, with continual great pain in the Brows, Blindness, Stupidity, and Paralytick Affections; loss of Appetite, Sickness, and frequent Vomiting, generally of sincere Phlegm, sometimes mixed with Choler, to the extreamest weakning of the Body. And these chiefly in them that have the charge of Grinding, and over the Drying Place.

An Account of Two Books.

- I. *The True Intellectual System of the Universe. The First Part. Wherein all the Reason and Philosophy of Atheism is confuted, and its impossibility demonstrated: By R. Cudworth, D.D.* London, printed for Rich. Royston, 1678. in fol.

THE Reverend and Learned Author acquaints us in his Preface with his whole Design, it being to demonstrate these three Things: 1. That there is an Omnipotent Understanding Being, presiding over All. 2. That this Being hath an Essential Goodness and Justice: the differences of Moral Good and Evil, not being by Will and Law only, but also by Nature; according

according to which the Deity acts and governs Mankind.
 3. That Necessity not being Intrinfecal to the Nature of every thing, but Men having such a Power over their own Actions, as to render them accountable for the same ; there is therefore a Distributive Justice running through the World.

The first of these (against Atheism) taketh up this whole Book : which is divided into five Chapters. Whereof, the first is an account of the *Atomick Physiology*, as made the foundation of the Democritick Fate, that is, the Atomick Atheism, or Material necessity of All things without a God.

Of the *Atomick Physiology* he discourseth principally two things: 1. That it was not the Invention of *Democritus* or *Leucippus* ; but of much greater Antiquity. Proved from the Tradition transmitted by *Pesidonius*, *sc.* that it was derived from *Moschus* a *Phœnician*, living before the *Trojan Wars*, and probably the same with *Mochus*, mentioned in *Jamblichus*. From *Aristotles* Testimony hereof. And in that *Pythagoras*, *Empedocles*, and most of the Ancient Physiologers, were *Atomists*. And by other Arguments. And that therefore, all that was true of *Democritus* and *Leucippus*, is only, that they were the first Atheizers of the Ancient *Atomick Physiology*.

2. That this *Atomick Physiology*, rightly understood, is no Nurse to Atheism, but the greatest defence against it : being founded upon this Principle, That Nothing can be caused by Nothing. From whence it was concluded, That in Natural Generations there was no New real Entity produced : And consequently, That the qualities and forms of Inanimate Bodies, are no Entities really distinct from the Magnitude, Figure, Site, and Motion of Parts. And, that Souls are substances Incorporeal, not generated out of Matter. Asserted by *Pythagoras*, *Parmenides*, *Empedocles*, *Anaxagoras*, and all the best of the Ancients. That upon the same Principle was founded, the *Pythagorick* Doctrines of the *Præexistence* and *Transmigration* of Souls. And, that whoever admits and understands the *Atomick Physiology*, must also acknowledge *Incorporeal Substance* : which is the overthrow of Atheism. From these Premisses he concludes, That the ancient *Moschical Physiology* consisted, of *Atomical Physiology* and *Pneumatology*. And was mangled by *Democritus*, who superfeded their *Pneumatology* : and by *Plato* and *Aristotle*, who superfeded their *Atomology*.

In the Second Chapter are contained, all the pretended grounds of Reason (except those peculiar to the *Hylozoick* form, directly contrary to the *Atomick*) for the Atheistick Hypothesis. As, That there is no *Idea* of God. Nothing can be created out of Nothing. The Universe can consist of nothing but Space and Body. Assertion of a Deity, arising meerly from the abstract Names and Notions of things. No Being essentially Incorruptible, because Corporeal. The first Principle, no Understanding Nature. Soul and Mind begot of Senseless Atoms. Nothing Immortal. No unmoved first Mover. All Knowledge and Ideas, junior to the World. The World Ill made. No Providence: nor would it consist with the Deity. Theism inconsistent with Civil Government. Therefore all sprung from Nature and Chance. All which he lays down fairly, and to the greatest advantage of the Atheist.

The Third Chapter is an Introduction to the confutation of *Atheism*: containing a particular account of all the several forms of *Atheism*. And first of the *Hylozoick*, not noted by any Modern. First started by *Strato*, in opposition to the *Democritick* Hypothesis: and reviv'd of late by some, so sagacious as to see that Hypothesis indefensible. Next, That before *Democritus* the most ancient *Atheistick Hypothesis* was, the Education of all things, Life and Understanding it self, out of Matter, in the way of generable and corruptible Qualities; which he styleth the *Hylopathian* or *Anaximandrian*; *Anaximander* being the Author of it, whose supream Deity was Infinite Matter: and who was the first *Atheistick Philosopher*. Here also of the *Atheistick Theogenism*; which, though it asserted Many Gods, and also One Supream, yet, that all were generated out of Night and *Chaos*, and thereinto corruptible. Besides these, of a *fourth*, which seemeth to be but the corruption of *Stoicism*; and which he styleth, the *Cosmoplastick Form*. This concluded the whole World, not to be an Animal (as the Pagan *Theists* generally supposed) but to be One huge Plant, having an Artificial, Plastick and Vegetable Nature, as its highest Principle. All the said Forms agreeing in this, That all Animality conscious Life and Understanding is generated out of Senseless Matter, and corruptible into it. Whereto he subjoyns a digression of an *Artificial Plastick Nature*; asserting, that it is the Instrument of the Deity. Agreeable to the sense of best Philosophers, 'Tis no Occult quality. The Divine Art embodied,

bodied. Its Opificer. Without Consciousness. Acts Fatally and Sympathetically. Incorporeal. Lodg'd in the Souls of Animals. A Censure of *R. Des Cartes's* Philosophy.

In the fourth Chapter the *Idea* of God is declared, in answer to the first *Atheistick* Argument. A large account of the Pagan *Polytheism*; to remove a grand Objection that lay in the Authors way from thence, against the *Naturality* of the *Idea* of God, as including Unity or Onlyness in it. The rather by him thus fully given, because he had not met with it sufficiently performed before. *Eugubinus*, who hath laboured most in this Subject, having, besides other things, given no account of the many Pagan *Poetical* and *Political* Gods, what they were; yet a great part of the Authors performance, to prove them really to have been, but the *Polyonymy* of One God. The Author also largely insisteth upon the *Trinity*, in order to the giving a full account of the Pagan *Theology*: it being certain, that the *Pythagoreans* and *Platonicks*, if not others, had their *Trinity*. Of all which, most of the principal Heads discoursed, are these that follow, *viz.*

That there must be some unmade Substance, the principle of Things made. The Asserters of two unmade Principles, *God* and the *Matter*. *Omnipotence* included in the Divine Idea. *Knowledge* and *Power* alone, make not up a God. A *Good* superiour to Knowledge. *Morality* in the Nature of God. *Onlyness*, contained in the Divine Idea: Against which, the Pagan *Polytheism* the grand Objection. The *Ditheistick* Doctrine. Of the *Platonick* Origin of Evils. *Pagans*, not generally *Ditheists*. Things of *Nature* personated and Deified, but several Names of God. All the *Pagan gods* derived from one Supream. The Pagan *Theogonia* the same with the *Cosmogonia*. The *Pagans Eternal gods* derived from one Supream. This, denoted by Appellatives, as *Δαίμων*, τὸ *Θεῖον*. *Θεὸς*, taken only for the Inferiours. Champions for *Paganism* assert one Supream, as *Apollonius Tyaneus*, &c. Of the *Sibylline* Oracles. The *Triplasian Mithras* of the *Persians*. The *Chaldaick Trinity*, and Oracles. History of *Orpheus*, no Romance. A *Polytheist*, yet assertor of one Supream. A *Trinity*, part of the *Orphich Cabala*. Grand *Arcanum* of the *Orphich Theology*, that God is All. This a ground of *Polytheism* amongst as well the *Egyptians*, as *Greeks* and other Nations. Names of *Greekish* gods from the *Egyptians*. Who were yet constant asserters of the *Cosmogonia*: and of Incorporeal Substance. Some *Trismegistick* Books counterfeit, not

all. The ancient *Egyptian Theology*, that God is All, τὸ πᾶν. *Pan*, God diffus'd through all. *Eicton*, *Emeph*, and *Phiba*, the *Egyptian Trinity*. Poets, depravers of the *Pagan Theology*. *Hesiod's Theogonia*, meant of the Inferior gods. *Sophocles*, *Euripides*, &c. asserters of one Supream. Consent of the *Latin Poets* herein. *Epicurus*, the only Philosopher asserting many Independent gods. *Pythagoras's Monad*. His *Tetractys*, the *Tetragrammaton* or *Hebrew Name of God* consisting of four letters. *Heraclitus*, *Anaxagoras*, *Parmenides*, *Melissus*, *Zeno Eleates*, *Empedocles*, *Timæus Locrus*, *Euclides*, *Antisthenes*, *Socrates*, *Plato*, *Aristotle*, *Spencippus*, *Xenocrates*, *Theophrastus*, *Cleantes*, *Cicero*, asserters of One Supream. So, *Symmachus*, *Seneca*, *Plutarch*, *Galen*, *Maximus Tyrius*, *Plotinus*, &c. *Varro's Natural Theology*, distinct from the Mythical and Civil. *Vulgar Pagans* acknowledg'd also Many gods, yet One Supream, The *Roman* and *Samothracian Trinity* or *Cabiri*. κύριε ἰσένθου, the *Pagan Litany* to the Supream God. *Pagans* held the World to be one Animal. Not cut off from the Deity. Their knowledge of One Supream asserted by the *Hebrews*. Testified in Scripture. They worshipped the rest as *Mediators*. The Supream God *Polyonymous* amongst them. *Pan*, *Janus*, *Genius*, *Saturn*, &c. all Names of the Supream God. More popular and Poetical Gods, the same. The *Philosophick* and *Physiologicke* Theology different. *Apuleius's* reduction of the *Pagan Gods* to *Plato's Idea's*. God, according to the *Pagan Theology*, pervadeth all things. A higher strain of the *Pagan Theology*, that God is all things. The parts of the World personated and Deify'd, their *Physiological Theology*. This, not *Varro's Natural*. They hence approve of worshiping God in his Works. *Accidents* and *Affections* by them personated and Deify'd. Of those *Pagan Theologers*, who made God the Soul of the World. To these, the parts of the World, the parts of God. This Mundane Animal worshipp'd in its several parts. Of the *Platonists* supermundane and Eternal Gods, Ἐν, Νῦς & Ψυχὴ. This Trinity of the *Pagans* derived from a divine *Cabala*. A Trinity of Gods. *Homoeousian*. Yet dependent and subordinate. The agreement and disagreement of this, and the Christian. The *Tritheistick Trinity* of some of the Fathers. The true Notion of ὁμοῦς Θεοί. The *Cabala* of the Trinity, altered by Junior *Platonists*. *Proclus's Monad*, before the Trinity, &c.

The last Chapter confutes all the *Atheistick Grounds*; demonstrates

monstrates the Impossibility of *Atheism*; and by necessary Inference from undeniable Principles, the actual Existence of a God. Together with the perfection of the Creation. Of which, most of the principal Heads are these following, *viz.*

Sense, not Knowledge. Thoughts of what is not in sense, an evidence of things not sensible. God, not unconceivable. Certain, that Never Nothing. *Eternity* a Philosophick Attribute of the Deity. The sense of τὸ ὄν, ὁδωρὸν. *Atheism* founded in distrust and ignorance of Causes. *Atheists* ignorant of the cause of themselves: of Motion: of the Mundane Regularity. Things made for Ends. *Nature*, Mechanical and Vital. *Chance*, not Artificial. God, not ἄνυστον ἀνάστα. The *Mechanical Theist* confuted. Idea of God, not from amplification of Imperfect things, or other feigning power of the Soul. *Atheism* confuted by *Apparitions*, *Witches*, and *Demoniacks*. By Miracles. How they confirm a Prophet. By Oracles. Scripture triumphing over *Pagan* Oracles. Sense, phantastical and relative. Mind, reaches absolute Truth. The *Cartesian*, and other demonstrations of a God, from his *Idea*. Intellection, not the Image of Sensibles. Eternal truths and Intelligibles. In what sense, Nothing out of Nothing. *Atheists* make more out of Nothing, than *Theists*. Matter, not necessarily existent. Arguments against an Incorporeal Deity, confuted. Extension and Entity, not the same. Sense and Imagination, not the Measures of things. Souls always united to some Body, the old Philosophick *Cabala*. The Souls Spirituous body (supposed) after Death. The ἄνυστον, third, or Heavenly Body. Mystery of the Resurrection, a spiritual and heavenly Body. To the majority of Fathers, Demons, and Angels Bodied. Reasons for unextended Substance. A First Mover, demonstrated. Thoughts, not action of Objects. Scale of Entity, asserted. Grand Objection against the Substantiality of all Souls, answer'd. Divine Goodness asserted. Inclination of the Earths *Axis*, argueth Providence. Evils, from the necessity of Imperfect Beings. Providence in the Oeconomy of Humane affairs. Not parts of the World alone, but the whole to be consider'd. The Vastness of it. Future and past, with present. Providence, not laborious and distracting to the Deity. *Atheists* Queries, answer'd. *Atheists* Politicks, unravel'd. Founded in the Villanizing of Humane Nature, &c.

The whole Work aboundeth with variety of good Reading, and judicious Discourse thereupon.

II. *The*

II. *The Six Voyages of John Baptista Tavernier, Baron of Aubonne, through Turkey into Persia and the East-Indies. In English. London 1678. in fol.*

Although there have been formerly some Observations recited out of this Book ; yet being a Work so full of Natural, as well as other History ; it doth therefore justly merit the following Account.

The whole Work is divided into Two Parts. The first, into Five Books : whereof the three former describe the Roads from *Paris* to *Ispaham*, the Capital City of *Persia*. The two latter are an History of *Persia*.

Of the Roads, he gives an account of no less than 21 considerable ones ; with the several conveniencies and inconveniencies, times and stations, and ways of Travelling in them all. Particularly of *Caravansera's* and Government of the *Caravans*.

As he passeth, he sets down whatever he saw observable of the Ground, Waters, or Air of the Countrey. As for Example, a Plain of 12 hours Riding all pure Salt, p. 31. Another Salt Plain of 2 Leagues broad, and 10 long, p. 39. *Ararat* and other Mountains hid in the Clouds for three months together. Mountains of Salt, p. 143. Description of the *Persian* Gulph, Lake of *Antioch*, Black-Sea, *Tigris*, *Euphrates*. That Water is scarce throughout *Persia*. That there is no River in it able to carry a Boat, except *Aras*. Seldom rains about *Ispaham*, but in *April*. About *Lar*, sometimes not of 3 years together. The Air of *Bandor* and *Gomron* most unwholsom by the West-Southwest Winds after *March*.

He notes the extent and divisions of the Empire of *Persia*. Describes the Countries, Cities, and People of *Georgia* ; where the best Souldiers, and the Women the fairest in all *Asia*. *Mengrelia*, *Comania*, *Circassia*. The *Gaurs*, *Kalmouchs*, Lesser *Tartars*, Christians of *St. John*. Of *Cyprus*, *Santorini*, *Chio*, *Ormuz*, *Malta*, *Cyclades*, *Milo*, *Paros*. Of the principal Cities about the *Black-Sea* : Of *Ispahan*, *Outsa*, the capital City of *Mesopotamia* ; *Smyrna* ; *Aleppo*, the capital City of *Syria* ; *Syracuse*, *Messina*, *Nineveh*, *Balsara*, *Bagdat*, *Corinth*, *Athens*, *Ephesus*, *Antioch*, *Sardis* *Philadelphia*, and many others.

Of these he observeth sometimes the original and number of Inhabitants. Usually their Buildings, as the great *Piazza* in *Ispaham*, the *Mosque* at *Tauris*, Churches, Colleges, Inns, Private Houses,

Houses, Ruines of the Temple of *Diana*, Funeral Monuments, Bridge of *Zulpha*, *Halicacars* a great Town, the Houses whereof built all Underground. *Chamber*, *Bedstead*, *Table*, and *Cupboard*, all hew'd out of the Rock, &c. Some people dwelling only in Hollow Rocks. Others only in Tents and Wagons. *Hezardgerib*, the fairest Garden in all *Asia*, &c.

Their Habits. Games. *Hawks* taught to fly at the *Wild Boar*, *Ass* and *Goat*. Of their Race- Footmen. Most exact Shooting. Customs, Languages, Writing, and Seals.

Their Feasts, and Diet. How *Potargo* made. *Acorn-Bread* the only food of the Poor people near *Sherazoul*. People of *Circassia* make drink of *Millet*, and choose their Bread of that rather than *Wheat*. Lesser *Tartars* drink no Water by their good will, but only Milk; refuse no Diet but *Swine*-flesh; never eat *Salt*, yet live long. How they feed their Cattel, &c.

Of their Diseases, Physicians, and Cures, some account. Gangrene in the Throat and Mouth a disease common about *Erivan*. Worms bred in the Limbs of a wonderful length. How the people of *Comania* and *Circassia* treat the sick, and cure the Head-ach, &c.

Commodities, Trades, and Coins. *Tauris* the Mart for *Turky*, *Muscovy* the *Indies*, and *Persia*. The Trade of *Candy*, and the chief Isles of the *Archipelago*, and of *Smyrna*, &c. They are excellent *Damaskers*. Have curious Manufactures of *Gold*, *Silver* and *Silk*, the best whereof from *Cachan*. Tells from whence *Corins*, *Sallet-Oyl*, *Silks*, the best *Glue*, the finest *Wool*, the *Shagrin* skin, fine blue *Goat-Leather* skins, *Valanede* for dying of *Leather*, &c. Nothing sold by Measure, but all by Weight. They have no *Gold* Coyn currant, but only *Silver* and *Copper*, whereof the Author gives several Figures; and tells at what rates the exchange of *Mony* is made, &c.

The Government of the Empire, Justice, and manner of Executions. The Exchequer. Officers of the *Customs-Houses*. Division of Time. Genealogies of the *Persian* Kings. How their Children bred. Their Revenues. Ecclesiastical Government and Revenues. *Marriages*, *Christenings*, and *Burials*, &c.

Of Animals; as of the breeding, nature, and sorts of *Camels*, *Bufalo's*, *Arabian* Horses. *Jackauls*, a kind of *Foxes*. *Pigeons* as big as *Hens*. *Hawks*, how bred. A Lake 6 Leagues off *Tauris* full of red *Ducks*. *Locusts*. Grand fishery for *Sturgeon* near *Queli*, &c.

Of Plants; as a particular sort of *Quince Peppin*. Some *Orange* trees as tall as *Wallnut*, and thicker than 2 men can fathom. How they order their *Vines*, and keep their *Wines*. Blue *Lillies*. Best *Gauls* near *Tauris*. Best *Water-Melons* at *Cawerstan*, &c.

Of their Pearls: the Island *Babron* the great fishery and Market for them. A transparent Pearl. Large piece of *Crystal* containing a good quantity of water in the centre. The Stone called *Amianthus* in *Cyprus*. Great transparent Stones found near *Tauris*, wherewith they adorn their Houses: and in which sometimes Animals, as in *Amber*. With a great number of particulars more, reducible to the Classes above specified.

The Second Part consists of 3 Books, whereto is premised a discourse of

of Coyns currant over all *Asia*, being *Gold, Silver, Copper*, several sorts of *Shells & Almonds*: of all which he gives the descriptions, value, & figures.

The first Book contains the descriptions of 11 or 12 great Roads from *Ispahan* and *Gehanabat* (where the Great *Mogul* resides,) and to divers other considerable places in the *Indies*.

The 2d Book is the History of the Empire & Court of the *G. Mogul*.

The third Book, an Account of the Religion of the *Mahometan Indians*. Of the *Faquirs*, and their Penances. Of the Idolatrous *Indians*, and their *Pagods, Pilgrimages*, Burning the Women with their deceased Husbands; and divers other Customs.

In these Books there are many things observable, both *Natural, Moral* and *Civil*, like to those above-mention'd out of the first Part: As of their *Custom-Houses* and *Customs, Exchange, Weights, Measures, &c.* Descriptions of *Gehanabat, Amadabat, Baroche*, and the *Mountebanks* there; *Cambaya, Bengala, Bantam, Goa*, and the famous Hospital there; *Cape of good Hope*, who cut out the right Testicles of all their Males. Of *Boutan*, the wonderful reverence the people have for their King. Of the *Bramins* and *Camocky*. The people of *Saba*, who never live above 40 years. The *Bannians*, who never kill any thing. Kingdom of *Eipra*, where the people have oftentimes great *Wens* under their Throats, especially the Women. Of *Assem, Siam* and *Golconda, Macassar* & their Poysons. *Borneo*, govern'd not by Kings, but Queens.

He tells from whence *Musk, Bezoar*, with other medicinal Stones of Animals; the best *Ivory*. How they whiten *Silk*; whence the best painted *Calico's*, and how whiten'd. Whence *Cinamon*, the best *Cardamoms, Pepper, Indigo, Opium, Gum-Lak, Wormseed, Cassia fistularis, Ambergreese, Coral, Agats, Borax, Salt Armoniac, Salt Peter, &c.* and the cheats used about them, &c.

He informs us how *Lions* are tam'd; how *Elephants* taken, &c. Of the hooded *Serpent* of *Melinde*; of *Siam* with 2 heads, &c.

How long since, and by whom *Coffee* brought into use. *Nutmeg-Tree* never planted. An *Emetick Root*, which the *Augans* use. *Turi*, the sweet juyce of a Tree. A purging *Sorrel* at *St. Helius*. At *Navapours*, a pure white *Rice* having the smell of *Musk*. The *Cinamon-Tree* describ'd, &c.

Of the *Diamond Mine*; whereof there are 4 describ'd. The places, ground, manner of working, &c. The *Weights, Money, and Rules* to prize the *Stones*, used at the Mines.

Of *Pearls*, how bred; as also how, and where fished for, &c.

To these Two Parts are added, his Relation of the Inner part of the Grand *Seignor's Seraglio*; never before expos'd to publick view.

To which is subjoyn'd (by another Hand) a short description of all the Kingdoms which encompass the *Euxine* and *Caspian Seas*; delivered by the Author after above 20 years Travel. Together with a Preface containing several remarkable Observations of the above-said Countries.

I M P R I M A T U R,

Jonas Moore, R.S. Vice-Præses.

London, Printed for John Martyn, Printer to the R. Society, 1678.